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## DEVELOPMENT OF STATISTICS OF RELIGIONS.

Condensed from an Article by M. FOURNIER DE FLAIX, and translated  
by ALICE R. JACKSON.

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The study of the different religions of the world is a characteristic of the nineteenth century. This study occupies itself not only with religions which were formerly professed, but with those which are today professed by any portion of the human race. While all religions are more or less connected, this present sketch, however, deals only with those which are the existing religions of humanity.

The interest of the question, and the permanency of religions, should be sufficient to attract the attention of statisticians, and to invite them to give religion the place it merits in their works. Moreover, religious statistics already exist and need only to be improved. Many countries already possess them, notably, Germany, Austria, Italy, and English India. It is necessary, however, to impress the countries in which they do not exist, or in which they exist in a very imperfect state, with the great value of comparative religious statistics.

The positive knowledge of the great religions of humanity is recent, belonging rather to the second than to the first half of our century. It is therefore not surprising that the statistics upon the subject are relatively imperfect. It was not until the close of the sixteenth century that Europe knew much of the existence of other religions than Mohammedanism and Judaism. Nothing was known of their extent or sphere of action. Asia herself in great part was yet unknown.

Rabelais, Montaigne, and Bacon, however, held enlarged views of religions. These views are more pronounced with Machiavelli and, above all, with Bodin. Bodin was not only a politician and economist and publicist; he was also a savant. His different works, *La république*, *Le methodus*, *L'Heptaplomeros*, *Le theatrum mundi*, and even *La démonomanie des sorciers*, contained about all that was known

or could be known then about the religions of Chaldea, Assyria, Persia, Egypt, and of Mohammedanism. Bodin knew comparatively nothing of the religions of India and China.

Under the double influence of the Renaissance on the one side, and of the discoveries and tales of travellers and missionaries in Asia and the two Americas on the other, remarkable progress was made in the seventeenth century in discovery and knowledge of the religions of Asia; but still this knowledge was most fragmentary. The Jesuit missionaries gave some notions, for the most part erroneous, of Pegu, Siam, China, and Japan, but nothing as yet of India. The first publications also, on geography and the different religions, were extremely imperfect. It is, however, interesting to look over the works of Sansovino (1611), *Le gouvernement et administration des états et des républiques*. But Sansovino gives no place to religion, although he devotes several chapters to Turkey, Persia, and Egypt. And Davity, in his work *états et empires du monde* (1626), which gives the origin of all religions which had existed in the world down to that time, includes religion among the forces of each state. It is treated as such for England, Scotland, Ireland, France, Spain, Portugal, China, Japan, Pegu, Turkey, the Portes of Calcutta and Narsinge, the empire of the priest Jean Monomotapa, the kingdoms of Congo and Morocco. For European countries Davity gives no figures for comparing the different religions or sects. He gives statistics only concerning the parishes and revenues of the churches. He had only very vague and inexact ideas concerning India and Africa, but his book contains some curious information, gathered from the missionaries: (1) As to the progress of Christianity in the Portuguese colonies of Asia; (2) concerning the religions of Indo-China, and the religious orders of Siam and Cambodia; (3) concerning the four religious orders of China; and (4) concerning the extent and importance of Mohammedanism. The work of Davity holds, therefore, in the history of the statistics of religion an honorable

place. It is remarkable that Davity had learned at that time that there existed four religions in China.

In the second edition (1660) of Davity's book, by Recolles, more exact information was given in particular concerning China. Mention is made of Confucius, Fotoqui, and Scinto. This is perhaps the earliest mention relating to Buddhism and the primitive religion of Japan.

The work of Alexander Ross (1666), *Les religions du monde*, although more special than that of Davity, borrowed much from him. All religions are passed successively in review, but without order, either chronological or geographical. The same chapter treats of the religions of Africa, America, and Armenia. There is no information concerning India, but some details are given about the monks of Siam and Pegu, and the three great philosophers of China.

To this epoch belongs the book of Palladius (London, 1668), *De gentibus Indiae et Brahmanibus*. In this work Palladius collects all references to the Brahmans from Greek and Roman historians and geographers. Probably Descartes, Pascal, Bossuet, Leibnitz, Newton, and Spinoza knew no more than this of the Brahmans. A few vague and general ideas were circulating in Europe concerning them, but no real information was given until the end of the eighteenth century. The dictionary of Moreri (1672), however, contained some reliable information with regard to Sakia, the great prophet of Japan, born 1029 B.C., in the island of Ceylon. In the article on *Religions*, countries are classed as Christian, Mussulman, or idolatrous.

The eighteenth century opened with several important works from different points of view, the *Political Arithmetic* of W. Petty (1698); the dictionaries of D'Herbelot and Bayle (1698-1697). The work of Petty, admirable in treatment of the method of collecting and comparing facts, contains no application of this method to religious facts. The dictionary of D'Herbelot makes brief mention of the philosophy of the Hindoos, according to which Brahm is the

first of three beings whom God made, and by whom, according to their doctrine, the world was made. This Brahm gave to the Hindoos the book which they call *Bed*, or *Beth*. This is one of the earliest references to the *Vedas*.

Bayle's dictionary shows remarkable progress. In the article *Brahmans* he clearly distinguishes the Brahmins of India from the Brahmins of China; and his information concerning Buddha and Buddhist doctrines, notably that of the *Karma*, is accurate. He gleaned his ideas of Buddhism from the narratives of La Loubère and Father Tachard. He established a very curious comparison between the extent of Christianity and Mohammedanism. He admitted that the extent of Mohammedanism was greater, and though he was deceived in this particular, the comparison is not less apt.

The great historical atlas of Gueudeville belongs to this period (Amsterdam, 1705). This is a collection, in the style of the atlas of Lesage and Kruse, of interesting dissertations and charts. Religion is mentioned in the chart of each country but without figures.

Up to the time of the publication of the works of D'Anquetil-Duperron (1771 and 1798) and the establishment of the Asiatic Society of Calcutta (1783), little progress was made in the knowledge of the religions of the extreme Orient. The memoirs of Fréret, and even those of Guignes, inserted in the works of the Academy of Inscriptions and Belles-Lettres, although throwing some light upon the subject, were still insufficient to convey any accurate idea to the world of letters. Fréret still confused Brahmanism and Buddhism under the common name of the religion of the Hindoos. Guignes even exaggerated this confusion. He asserted, as did D'Herbelot, that the Brahmins had taught Confucius. Knowing this, it is easy to account for some of the articles by Voltaire and the encyclopædists upon religions.

The works of De la Croix, Dupuis, and Dulaure, although specialists in the study of religions, still leave much to be desired as concerns any actual knowledge of the religions of Asia.

That there have been and are great religions which have a powerful influence upon mankind De la Croix, Dupuis, and Dulaure all agree, and their works are evidence that in the eighteenth century religions were reckoned as a distinct element of civilization. But the scientific resources of their age did not permit an exact knowledge of the religions. One finds in the historical dictionary of religious sects edited by De la Croix articles upon Christianity, Mohammedanism, and Zoroaster, the polytheistic beliefs of the Graeco-Romans, but nothing of Brahmanism. In the first volume of his work, *Origine de tous les cultes*, Dupuis attempted a sketch of religious geography, in which, however, he did not even use the work of Fréret and Guignes. The volumes relating to the worship of Greece, Rome, and Egypt are good, but those relating to Christianity are without value. The most useful part of Dupuis' work relates to the different religions of the tribes of Spanish America. Dulaure's work on the faiths which have preceded idolatry has much merit, but he treats only prehistoric religions. In the last chapter of *Ruines*, Volney makes a sort of division of the different religions of the world. Moses, Zoroaster, Brahminism, Buddhism, Mohammedanism, and Christianity have each a special chapter, and are each assigned a special place. But Volney did not have at his disposal the elements of knowledge necessary to decide where each belonged.

At the close of the eighteenth century (1792) appeared *Parallèle des religions* by Brunet. Although he made use of the works of his time, he did not succeed in giving a clear idea, or in making an exact catalogue, of the religions of which he treats. He includes, too, under one vague title of "Modern Paganism," the religions of Asia, among which he distinguishes the religions of Persia, the Ganges, Thibet, China, Japan, and the Tartars. A special section is devoted to ancient Paganism, Mohammedanism, Judaism, and Christianity. These religions are compared, but no statistics are given.

A résumé of the progress of the eighteenth century in the knowledge of the religions of the world shows that, while the educated knew that there existed, or had existed, many great religious faiths, its knowledge of the nature of the faiths themselves was very inaccurate and limited.

The conquest of India by the English, and of Egypt by the French, were the two events contributing the most to lift the veil which still obscured the knowledge of the religious development of mankind. The conquest of Egypt was followed by discoveries which made the study of the religions of Egypt, Assyria, Phœnicia, and Chaldea possible. The conquest of India had a still more important result. It is to this fact that the knowledge of Brahmanism and Buddhism is due.

It does not follow that even these discoveries and voyages, or the scientific works which marked the close of the eighteenth and the beginning of the nineteenth century, changed immediately the ideas of scholars concerning the religions of the world.

Thomas Pinkerton, in his *Modern Geography*, a work far superior in method to its predecessors, possessed most confused ideas in regard to the religions of India and China. For example, Fo, one of the gods of China, he considered to be the Buddha of Hindostan. In the first edition of Malte-Brun (1810), a geographer still more scholarly, the conclusions concerning the religions of the East are confused and contradictory. In 1826, in several celebrated papers in the *Globe* on the religious future of mankind, Jouffroy embraced under the term Brahmanism all the different religions of India and China. The great work of Benjamin Constant was no more satisfactory. Finally, due to the works of L'Anquetil-Duperron, Jones, Colebrooke, Schlegel, Creuzer, Lassen, Ritter, Burnouf, and others, more exact ideas were spread through Europe, and some attempt to compile statistics of religions was made. Between 1810 and 1836 several of these compilations were published. That of Malte-Brun in 1810 was perhaps the earliest. The following table illustrates the various estimates which were made :—

Religions.	Malte-Brun, 1810.	Graberg, 1813.	Pinkerton, 1817.	De Cassel, 1817.	Balbi, 1829.	Allgemeine Kirchenzeit, 1831.	Malte-Brun, 1836.
Christianity....	220	236	235	252	260	234	260
Buddhism... ..	150	150	180	316	170	169	200
Brahmanism...	60	60	60	141	60	125	70
Confucianism...	...	...	...	...	...	5	110
Islam.....	110	120	120	120	96	125	110
Jewish.....	5	5	5	4	4	2	5
Fetichism.....	...	...	...	...	...	115	140
Total.....	545	571	600	833	590	775	895

These figures are only very approximately correct. There is remarkable agreement in the estimates of Christianity, Brahmanism, Mohammedanism, and Judaism, but they vary greatly in regard to Buddhism, and as for the religions of China they are valueless. They give no place to the religion of Lao-tze, or to the worship of Ancestors.

Since 1830 the researches of Klaproth, the works of Schopenhauer, the studies of Lassen, Burnouf, and Spence Hardy have drawn more specific attention to Buddhism. The idea was soon advanced that Buddhism held the first place among the religions of the world, and Xavier Raymond, Dubois de Jancigny, Garcin de Iassy, and, finally, Renan soon adopted it. It was also held by the eminent Orientalist Rhys Davids, author of the article on *Buddhism* in the last edition of the *Encyclopædia Britannica*. Schopenhauer, who did much to make known, if not the truth of Buddhism, at least some of its tendencies, prepared statistics to show the great numerical superiority of Buddhism.

The geographers who recognized the necessity of furnishing statistics of religion fell in with these new ideas, as is clearly shown in the two following tables. The first is published in a work by M. l'Abbé de Broglie, on the history of religions, while the second is compiled from recent publica-  
tions.



Religion.	Cortambert.	Hübner.	Petermann. 1857.	Abbé Martin. 1880.	Meyer.
Christianity.....	325	470	334	350	395.0
Buddhism.....	400	500	400	450	} 740.0
Brahmanism.....	200	150	200	200	
Mohammedanism.	120	80	160	130	172.0
Jewish.....	5	6	5	5	4.7
Various.....	150	256	200	....	116.5
Total.....	1,200	1,462	1,299	1,135	1,428.2

In this table the various religions of China are confused under the name Buddhism.

The following table shows later estimates :—

Religions.	Kuénen. 1882.	Schlagenweitt. 1882.	Rhys-Davids. 1884.	Spofford. 1881.	Block. 1888.	Berghaus.
	<i>millions.</i>	<i>millions.</i>	<i>millions.</i>	<i>millions.</i>	<i>millions.</i>	<i>per cent.</i>
Christianity....	400	335	327	388	....	30.7
Buddhism.....	450	341	500	340	400	31.2
Brahmanism....	....	160	160	175	100	13.4
Confucianism..	....	....	155	80	....	....
Islam .....	175	....	....	201	100	15.7
Jewish.....	....	....	....	7	....	....
Polytheism. ...	....	....	101	....	..	8.7
Sintoism.....	....	....	....	14	....	....
Total.....	....	....	1,243	1,205	....	99.7

In this table the estimates of Kuénen, Schlagenweitt, and Block do not present totals; that of Rhys-Davids has no sufficient basis for reckoning; while the system of proportion which Berghaus advances has been demonstrated by Max Müller as inaccurate.

We are thus led to inquire as to the basis and conditions necessary to establish reliable, scientific religious statistics.

The lack of agreement in the estimates of the preceding tables, although prepared for the most part by competent judges, indicates that the methods followed in their compilation were deficient. A better method was adopted by M.

Maurice Block, in *Théorie de la statistique* (1886), in considering each country in Europe separately. He thus arrived at fairly accurate conclusions.

This method should be vigorously followed, and is that which is here adopted. It is not without difficulties, but they are surmountable. In fact, religious statistics have shared in the general advance of statistics in our century. Most governments have recognized the necessity of possessing and preparing exact statistical information concerning the interests with which they are charged. Many admit religion — and they are to be congratulated — as among these interests, and consequently are provided with statistics upon this as upon other subjects far more exact than those compiled by individuals.

To these official records may be added those which the different sects themselves furnish. In this respect the superiority of the Christian nations is at once evident, since many of the ordinary occurrences of human life have for it a religious significance, and as such have a place in statistical registration as in baptism, marriage, and interment. In Christian countries these records are not the only means furnished by a church for verifying the extent of a given religion in any country, though they are always the most exact. Very interesting estimates may be reached by estimating the number of priests and churches, the seating capacity of the latter and the amount of the contributions.

In the case of other religions certain ceremonies enable the student to obtain valuable information, notably the obligatory presentation of the new-born infant at the mosque as by the Mohammedans, the investing with the tonsure among the Hindoos as in the Sudra caste, and the records of the family genealogy carefully inscribed on tablets on the altar to the ancestors among the Chinese.

It should be added that the great nations of Asia are naturally much better known today than during the last century. The English government has prepared the record

of religious history in India, while the Empire of China has been canvassed by travellers whose evidence we may compare and weigh. In the two Americas and Australia, Christianity being practically the only religion, the difficulties presented to the statistician are very few. In Africa the obstacles are much more serious. Finally, the population of the different countries of the world, an essential element in all religious computations, has been recently treated in the scholarly survey by Lavasseur, before *l'International Institut de Statistique*. It is to be observed, however, that there is a notable difference of opinion concerning the population of China, representing a fourth of the human race.

Religions differ not only in the number of their adherents, but also in their degree of universal distribution over the globe. In order, therefore, to give an accurate account of the extent of a religion, it is necessary to consider its territorial distribution, that is, its capacity for wide adoption. This fact cannot be too strongly insisted upon in a consideration of the relative importance of the great religions and study of the following facts should correct many inaccuracies in statistical tables.

1. The Christian religion occupies almost exclusively, and but little outside, Europe, America, and Australia, over an area of 60 million kilometers, with a population of 477,000,000, not including territories and populations which it can claim in Africa and Asia. None of the other great religions shows such a universality of character except, possibly, Judaism, and consequently none has a comparable sphere of action.

2. The chief inquiry in the preparation of a statistical religious table concerns the distribution of the religions of Asia, Africa, and Oceanica.

3. Christianity is not only the most important religion, but also that in which divergent tendencies are most pronounced, producing sects and sub-sects, of whose extent and character statistics should give an account.

4. Divergent tendencies of the same nature, though less

characteristic, are seen in Mohammedanism, Brahmanism, and Buddhism; but the resources of statistics do not admit of estimating their relative importance. Such in Mohammedanism are the Musslemen Sunnites, and Chyites; in Brahmanism or Hindooism, the sects of Vishnu and Siva; and in Buddhism, the Buddhists of the North and of the South. For other religions the separation is not so violent nor important as that of the Catholic and Protestant churches of Christianity.

5. From preceding considerations it is evident that the study of religious statistics should begin with an examination of the religions in Asia, for there all the great religions meet on a common ground, and beyond it the influence of several does not extend.

#### EXTENT OF RELIGIONS OF ASIA.

Asia, with an area of 42,000,000 sq. kil., is inhabited by a population of 795,000,000, divided into four groups.

1. The Northern, dependent upon the Empire of Russia, with 60,000,000 inhabitants.

2. The Western, with a population of 33,625,000, including the provinces of the Ottoman Empire, Arabia, Persia, Kafiristan, Afghanistan, and Turkestan.

3. The entire Indian group, with a population of 259,000,000.

4. The Eastern group, consisting of China, Indo-China, and Japan, with 487,000,000 inhabitants.

In a general way, a distinct great religion apparently coincides with each of these territorial groups: Christianity to the North; Mohammedanism to the West; Brahmanism or Hindooism to the Central; and Buddhism to the Eastern group. This division has been the source of many errors. In the first place Mohammedanism has spread over all parts of Asia and throughout has a large following; the same is true of Christianity though in a much less degree. Secondly, there exist in the fourth or Eastern group, the vast world of China and Indo-China, other religions than Buddhism. These are: 1st,

the worship of Ancestors spread throughout China, and the Eastern neighbors of China; 2nd, the State Religion, or Confucianism; 3rd, Taoism, or the religion of Lao-tze. The Chinese have a saying that the three religions make but one. Nevertheless, there is no real likeness between them. The chief religion is always the worship of Ancestors, upon which is based the social order of China. Each family has its altar to its ancestors, and there it worships. Confucianism is the official religion of letters. As to Taoism, it is a special religion running parallel with the progress of Buddhism in China. Buddhism is not included in the San-kiao-y-kiao, where the three religions are made one.

Long and difficult study and travel have been necessary to distinguish these four religions of China. In the first volume of *Chips from a German Workshop*, Max Müller insisted upon recognizing the different religions of China. Rhys-Davids, Reclus, Edkin, and Beal, however, have persisted in finding only Buddhists in the fourth group, and thus made Buddhism the principal religion of the race. More recent and competent writers on China, such as Legge, Douglas, Williams, Wilson, and Cordier have accepted the opinion of Max Müller. The weakness of Buddhism is shown by Père Huc and M. Escayrac de Lauture, while the traditions and religious habits of the population, the number of temples, the importance of the worship of ancestors, which has been recognized by E. Reclus, leave no longer a doubt. If doubts still existed they would be dissipated by the work of Monier Williams, devoted to Buddhism (London, 1889). "Professor Legge informs me," he says in a postscript to the preface, "that Dr. Happer, a Presbyterian missionary who has lived in China for forty-five years, and who knows thoroughly the statistics concerning Buddhism, counts in China only 20,000,000 Buddhists, and 72,500,000 in all Asia. Dr. Happer says that if the Chinese are called upon to classify themselves as Buddhists, Taoists, or Confucianists, nineteen-twentieths claim the title of Confucianists." Mr. Williams thinks that the whole number of Buddhists does not exceed 100,000,000.

Finally, the recent publication of religious statistics of Japan, where the faith of the population can be determined by the number of temples and priests, the complete distinction of the religions (Shintoism and Buddhism) not only confirms the opinions of Williams, Legge, Wilson, and others, but give a basis for making the first division of the population of China according to religion. Two-thirds of the temples can be attributed to Confucianism and the worship of Ancestors combined, and the other third is equally divided between Buddhism and Taoism.

We are now prepared to present a table of statistics for each of the great religions of Asia, using for this work the statistics of the Catholic and Protestant missions, the governments of India, Japan, and Russia; the works of Reclus, Medhurst, and Williams; statistics of the *Gotha Almanac*, *Statesman's Year-Book*, works of Kolb, and the articles on the *Catholic Church*, *Protestants*, *Russia*, *Buddhism*, *China*, *Brahmanism*, in the last edition of the *Encyclopædia Britannica*.

## I. Christian.

## CATHOLIC MISSIONS.

India, . . . . .	1,198,569
China, . . . . .	1,115,681
Turkey, . . . . .	663,000
Asiatic Russia, . . . . .	70,000
Japan, . . . . .	30,000
	<hr/>
	3,077,250

## PROTESTANT MISSIONS.

India, . . . . .	534,250
China, . . . . .	88,500
Turkey, . . . . .	20,000
Asiatic Russia, . . . . .	20,000
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	662,750

ARMENIANS, . . . . . 1,690,000

JACOBITES, . . . . . 70,000

## ORTHODOX GREEK.

Turkey, . . . . .	1,620,000
Syria, . . . . .	50,000
Palestine, . . . . .	150,000
Asiatic Russia, . . . . .	7,000,600
	<hr/>
	8,820,000

NESTORIANS, . . . . . 80,000

Total, . . . 14,400,000

II. Mohammedan<sup>1</sup>.

India, . . . . .	50,121,595 <sup>2</sup>
China, . . . . .	21,000,000
Persia, . . . . .	7,700,000
Cashmere, . . . . .	1,335,000
Afghanistan, . . . . .	4,000,000
Belouchistan, . . . . .	350,000
Independent Tartary, . . . . .	2,800,000
Kaffiristan, . . . . .	500,000
Arabia and Oman, . . . . .	2,102,000
Asiatic Russia, . . . . .	7,500,000
English Possessions, . . . . .	120,000
Asiatic Turkey, . . . . .	12,012,000
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Total, . . . . .	109,540,595

<sup>1</sup> Estimate of Dabry de Thiersant.<sup>2</sup> Sir Monier Williams estimates 55,000,000.

### III. Brahmanism or Hindooism.

Official statistics of India give the exact number of Hindoos, who are members of some one of the sects included in the name of Hindooism, as 187,937,450. Sir Monier Williams estimates it at 200,000,000, claiming that other religions of India rapidly give way in favor of one of the three sects of Hindooism,—the sects of Siva, Vishnu, and Krishna.

These groups are estimated as follows:—

Aboriginal religions, . . . . .	6,246,511
Sikhs, . . . . .	1,853,426
Jains, . . . . .	1,221,885
Parsees, . . . . .	85,597
Scattered, . . . . .	952,039
Total, . . . . .	10,539,458

The Parsees represent the survival of one of the great religions of mankind, Mazdaism.

IV. Buddhism. This has not the stability of other great religions, such as Christianity, firmly seated in Europe, America, and Australia; or of Hindooism, master of India; or of Mohammedanism and the Worship of Ancestors, masters of China. It has two hearths, one in Thibet and the other in Indo-China, in the centres of subject populations. In China it has only a secondary importance. As travellers have encountered its pagodas and its priests throughout the East, a considerable population has been credited with this religion which do not belong to it.

Buddhists of the North.		Buddhists of the South.	
Thibet, . . . . .	6,000,000	Ceylon, . . . . .	1,700,000
Burhma, . . . . .	5,400,000	Siam, . . . . .	5,800,000
Nepal-Assam, . . . . .	1,500,000	Tong-Quin, . . . . .	6,000,000
Mongolia, . . . . .	2,000,000	Cochin-china, . . . . .	2,200,000
Cashmere, . . . . .	200,000	Cambodia, . . . . .	1,000,000
Asiatic Russia, . . . . .	600,000	Settlements, . . . . .	600,000
China, . . . . .	84,000,000	Annam, . . . . .	6,000,000
Total, . . . . .	99,700,000		23,300,000
		Buddhists of the North, . .	99,700,000
		Total, . . . . .	123,000,000
		Buddhists of Japan, . .	24,900,000
		Grand total, . .	147,900,000

By these calculations we arrive at a larger result than that of Monier Williams, who possibly did not include the Buddhists of Japan.

V. The Worship of Ancestors and Confucianism. As has been already indicated, the Worship of Ancestors is the true religion of China. It is also the official religion, while the Chinese enter indiscriminately into all the temples of the Buddhists and Taoists to burn their incense or bring their flowers. A very small number of them assist in the ceremonies, while all perform the rites due to the Ancestors, regarding the Emperor as the Son of Heaven, and worshipping Confucius. It is important not to depreciate the influence of the Worship of Ancestors and Confucianism in order to magnify that of the true Buddhists and Taoists. Consequently, with at least 256,000,000 followers, Confucianism and the Worship of Ancestors becomes the second religion of mankind.

VI. It is necessary also to give a place to the sect of Lao-tze. This possesses many temples in China; and its priests and ceremonies are entirely distinct from those of Buddhism. The number of followers of this philosopher is estimated at 43,000,000.

VII. Shintoism. This is the ancient religion of Japan. It includes 14,000,000 followers. According to an estimate prepared by the government of Japan, which made a record of the number of temples and priests of Japan on December 31, 1884, Shintoism possessed 14,613 priests, and 16,092 preaching priests, with 190,418 temples. The Buddhists counted 130,573 priests and 72,017 temples. Taking the mean proportional between temples and priests, Shintoism is reckoned at 14,000,000 and Buddhism at 24,900,000.

VIII. Judaism. The Jews who have exercised so great an influence upon the religious development of mankind have almost abandoned Asia; they number there no more than 200,000. The religious statistics of Asia, according to the most recent estimates, are summarized as follows:—



1. Religion of China, or Ancestor-Worship and Confucianism, . . .	256,000,000
2. Hindooism, or Brahmanism, . . . . .	120,000,000
3. Buddhism, . . . . .	147,900,000
4. Mohammedanism, . . . . .	109,500,000
5. Taoism, . . . . .	43,000,000
6. Christianity, . . . . .	14,400,000
7. Shintoism, . . . . .	14,000,000
8. Judaism, . . . . .	200,000
	<hr/>
	775,000,000

If the population of Asia is estimated at 790,000,000, there remains 15,000,000 which belong to the different religions of India, Manchuria, Corea, and Indo-China, concerning which no information is as yet received. The very inferior position of Christianity in Asia, her birth-place, should be noted.

### RELIGIONS OF AFRICA.

For the continent of Africa the following approximate estimates are presented:—

Christian, . . . . .	7,400,000
Mussulmen, . . . . .	36,000,000
Polytheists or Fetich Worshippers, . . . . .	97,000,000
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	140,400,000

The Christians are divided into —

The Church of Abyssinia, . . . . .	3,000,000
Catholic Church, North Africa, . . . . .	497,030
“ “ Western Africa, . . . . .	1,026,950
“ “ Eastern and Central Africa, . . . . .	39,000
“ “ Islands of the Indian Ocean, . . . . .	296,940
“ “ Islands of the Atlantic Ocean, . . . . .	796,000
Protestant Churches, . . . . .	1,744,080
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	7,400,000

There are 400,000 Jews in the various sections of Africa.

### OCEANICA.

The distribution of religions in Oceanica, with estimated population of 38,161,734, is estimated as follows:—

Christians, . . . . .	9,119,282
Mussulmen, . . . . .	24,669,787
Polytheists or Fetich Worshippers, . . . . .	4,372,665

Of the Christians 6,574,481 are Catholics and 2,724,801 are Protestants. The Catholics are distributed as follows:—

Philippine islands, . . . . .	5,502,000
Dutch islands . . . . .	400,915
Polynesia, . . . . .	80,600
New Zealand, . . . . .	68,984
Australia, . . . . .	521,982

### STATISTICS OF THE RELIGIONS OF AMERICA.

Christianity possesses the continent of America, where the population is increasing with the greatest rapidity, now exceeding 112,000,000. With the exception of the worship of a few savage tribes, Christianity has replaced all the ancient religions of Mexico and Peru; and it is also noticeable that other religions, as Mohammedanism particularly, in spite of its ubiquity, have obtained no foothold. Besides being almost entirely Christian, America is divided in very equal proportions between two of the three great Christian churches. Subtracting from the 112 millions of people in America those who are non-Christian, there still remains more than 110 millions of Christian population. The non-Christain groups are:—

Inhabitants of Greenland, . . . . .	10,000
Inhabitants of Arctic regions, . . . . .	56,446
Indians of the United States, . . . . .	212,658
Savages of Brazil, . . . . .	600,000
Savages of Paraguay, . . . . .	130,000
Savages of other states, . . . . .	300,000
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	1,309,104

According to the Atlas of the Catholic Missions, made with great care in America, the Catholic church includes —

In the United States, . . . . .	8,000,000
In Canada, . . . . .	1,796,882
In Central America, . . . . .	15,329,000
In South America, . . . . .	27,268,000
	<hr/>
	52,393,882

It is now estimated that there are 58,000,000 Catholics and 57,000,000 Protestants in America, 50,000,000 of whom are classed as such in the United States, 3,000,000 in the Dominion of Canada, and 4,000,000 in Central and South America.

### RELIGIOUS STATISTICS OF EUROPE.

With the exception of an altogether secondary group of Mussulmen and Jews, found in Europe, the only religion of

Europe is Christianity. But, instead of being subdivided, as in America, into two great divisions, in Europe there are three, each of which has many adherents, covering a large extent of territory. The result of these estimates, which are highly reliable for Europe, shows that the Catholic church equals the two others—the Protestant and Orthodox churches—combined; that the extent of these two is about equal; and that the Israelites and Mussulmen hold positions of equal importance.

RELIGIONS OF EUROPE. IN THOUSANDS.

	Population. 1888.	Catholic Church.	Protestant Churches.	Orthodox Church.	Jews.	Mohamme- dans.	Religion not stated.
Russia.....	93,000	9,600	3,400	73,310	3,400	3,000	290
Germany.....	47,200	17,100	29,478	.....	590	.....	32
Austro-Hungary...	39,900	31,100	3,900	3,100	1,700	.....	100
France.....	38,300	35,387	580	.....	49	.....	84
United Kingdom...	37,200	6,500	30,100	.....	100	.....	500
Italy.....	30,000	29,850	62	.....	38	.....	50
Spain.....	16,900	16,850	29	.....	5	.....	.....
Belgium.....	5,900	5,880	15	.....	3	.....	2
Roumania.....	5,400	100	15	4,800	400	30	55
Ottoman Empire...	4,900	320	11	1,700	60	2,708	70
Netherlands.....	4,400	1,545	2,756	.....	83	.....	16
Portugal.....	4,400	4,300	.....	.....	.....	.....	1
Sweden.....	4,700	1	4,698	.....	2	.....	1
Switzerland.....	2,900	1,172	1,710	.....	8	.....	10
Denmark.....	2,100	3	2,089	.....	4	.....	4
Greece.....	2,000	10	10	1,930	5	45	.....
Servia.....	2,000	6	1	1,973	5	15	.....
Bulgaria.....	2,000	29	.....	1,393	.....	571	.....
Norway.....	1,960	1	1,958	.....	.....	.....	1
Roumelia.....	976	30	.....	700	4	240	2
Montenegro.....	300	5	.....	290	.....	.....	1
Luxembourg.....	200	200	.....	.....	.....	.....	.....
Malta.....	160	160	.....	.....	.....	.....	.....
Gibraltar.....	16	16	.....	.....	.....	.....	.....
Total.....	346,812	160,165	80,812	89,196	6,456	6,629	1,219

## COMPARATIVE TABLE OF RELIGION.

The following table is a résumé of the preceding estimates. Religions are classed in order of importance, and by branches of the race. Christianity represents at least one-third of the race, and the Semitic-Aryan branch, to which it belongs, represents at least one-half. The other half is quite equally divided in two parts, — the Aryan branch, including the two great religions which arose in India, and the Chinese branch.

Although inaccuracies are inevitable, it is safe to say that in the estimates of Christianity and its subdivisions, Mohammedanism, Judaism, Hindooism, and Shintoism the error cannot be large. It remains to discuss the division of the population of China among the different religions found there. But one point at least is gained; it is no longer possible to consider the 382 millions of inhabitants of China as Buddhists. Upon this point the decisive observations made by Max Müller twenty-five years ago have borne fruit. Buddhism, which is essentially a monastic association, loses thus the place which had been wrongly assigned to it.

The immense superiority of the Semitic-Aryan branch is striking, and it corresponds with the direction of civilization. Christianity and Mohammedanism alone still enjoy the vigor of proselyting which characterizes living religions. The Worship of Ancestors and Confucianism, as well as Hindooism, lack the power of expansion necessary for universal religions.

## DISTRIBUTION OF THE GREAT RELIGIONS.

Semitic Aryan Race.					Aryan Race.		Chinese Race.		Shintoism.	Polytheism.
Christianity.			Moham- medanism.	Judaism.	Hindooism.	Buddhism.	Worship of Ancestors and Confucianism.	Taoism.		
Europe.....	160,165,000	80,812,000	89,196,000	6,629,000	6,456,000	.....	.....	.....	.....	.....
America.....	58,393,882	57,294,014	.....	.....	.....	.....	.....	.....	.....	1,393,004
Oceania.....	6,574,481	2,724,781	.....	24,699,787	.....	.....	.....	.....	.....	4,372,665
Africa.....	2,655,920	1,744,080	.....	36,000,000	400,000	.....	.....	.....	.....	91,000,000
Asia.....	3,007,250	662,750	8,820,000	109,535,585	200,000	190,000,000	147,900,000	256,000,000	43,000,000	15,000,000
Total.....	230,866,533	143,237,625	98,016,000	176,834,372	7,056,000	190,000,000	147,900,000	256,000,000	43,000,000	117,681,669

Christianity.		Total.	Classed by Religions.		Number.	Classed by Races.		Number.
Catholic church.....	.....	230,866,533	1. Christianity.....	.....	477,080,158	1. Semitic Aryan.....	.....	660,370,530
Protestant churches.....	.....	143,237,625	2. Worship of Ancestors and Con- fucianism.....	.....	256,000,000	2. Aryan.....	.....	337,900,000
Orthodox church.....	.....	98,016,000	3. Hindooism.....	.....	190,000,000	3. Chinese.....	.....	299,000,000
Church of Abyssinia.....	.....	472,120,158	4. Mohammedanism.....	.....	176,834,372	.....	.....	.....
Coptic church.....	.....	3,000,000	5. Buddhism.....	.....	147,900,000	.....	.....	.....
Armenian church.....	.....	120,000	6. Taoism.....	.....	43,000,000	.....	.....	.....
Nestorians.....	.....	1,690,000	7. Shintoism.....	.....	14,000,000	.....	.....	.....
Jacobites.....	.....	80,000	8. Judaism.....	.....	7,056,000	.....	.....	.....
.....	.....	70,000	9. Polytheism.....	.....	117,681,669	.....	.....	.....
.....	.....	477,080,158	.....	.....	.....	.....	.....	.....